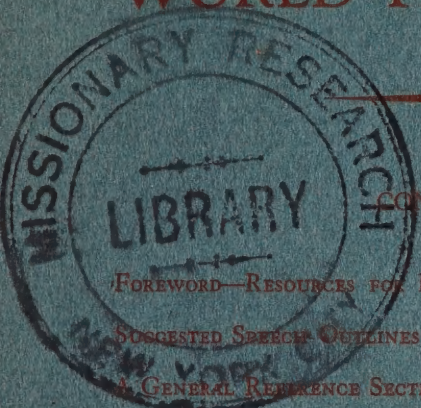


OCT 2 1922

1093

A SPEECH BOOK FOR INTERPRETERS OF WORLD FELLOWSHIP



CONTENTS

	PAGE
FOREWORD—RESOURCES FOR INTERPRETERS	2
SUGGESTED SPEECH OUTLINES	3
A. GENERAL REFERENCE SECTION	9
THE INTERNATIONAL CHARACTER OF THE Y.W.C.A.	9
NEW RELATIONSHIPS INVOLVING EAST AND WEST	10
AROUND THE WORLD WITH A PURPOSE	11
THE Y.W.C.A.—A SOCIAL FORCE	12
A PRESENTATION TO A BOARD	13
A BOARD MEMBER'S CLINIC	15
THE JOB OF THE FOREIGN SECRETARY	19
A. DESCRIPTIVE SECTION	21
SYRIA	THE PHILIPPINES
TURKEY	MEXICO
CHINA	THE COUNTRIES OF SOUTH AMERICA
JAPAN	LATVIA AND ESTONIA

A SPEECH BOOK
for
INTERPRETERS OF
WORLD FELLOWSHIP

By
MARION DUDLEY

*Prepared in the Foreign Division
National Board, Y.W.C.A.*

ISSUED BY
THE WOMANS PRESS
NEW YORK

1933

RESOURCES FOR INTERPRETERS

WE have pulled all our best wares off the shelves and spread them in tidy rows, like a Woolworth's counter, so that you can readily get your hands on the particular wares you need. You have that speech to make on the American Association's part in the world work of the Y.W.C.A. This little booklet is an attempt to give you the latest information on the progress and problems of our work abroad. It is a resource to supplement your own experience, not a lesson in speech making. We hope that you will not take the speech outlines too seriously. They are but partitions to keep the counter in order.

To change the figure, each speech outline given is like a road map. It is a suggestion of the possibilities. You already know the general direction in which you want to go; the road map fills in the details. Now there never was a traveler who was not lured into bypaths, so also speakers travel down lanes of their own thought and experience. You have enthusiasm and conviction to share with your audience, and it is that contagion which will carry your speech over. If this "log book" can serve to stimulate, and add fresh information, it has served its purpose.

The Plan.—The speech outlines given are for the purpose of cross-reference, and allow the speaker to turn quickly to illustrative material on different phases of Y.W.C.A. work abroad. To find information on the subjects referred to in the outlines, turn to the page given beside each topic.

The same resource material can be used for many different types of speeches. For instance, a speech on China will contain all the latest information for an Association supporting a secretary in China; a speech on the international character of the Y.W.C.A. will contain some of that information on China plus information from other countries that illustrates the Y.W.C.A. as a living international organism.

SUGGESTED SPEECH OUTLINES

THE INTERNATIONAL CHARACTER OF THE Y.W.C.A.

Use—Annual meetings, World Fellowship Week, international relations groups, general membership.

	PAGE
I. Contacts	9
II. The World's Office in Action	10
III. Interpenetration	10
IV. The Job of the Foreign Secretary	19
V. Illustrations of International Interaction	
An Interracial Membership in the Baltics	63
World-Mindedness in the Making—Japan	42
The Peace Circle of Buenos Aires	62
A Conference in a Houseboat on the Nile	24
VI. Interpreting West to East	41

NEW RELATIONSHIPS INVOLVING EAST AND WEST

	PAGE
II. The Y.W.C.A. in a Changing East	
I. The East a New World	46
Contributing to the Thought-Life of Chinese Women	31
Of Japanese Girls	44
Of Filipino Students	54
III. The Job of a Foreign Secretary	19
IV. A Fusing of Gifts	49

AROUND THE WORLD WITH A PURPOSE

	PAGE
I. Many Purposes in Many Lands	11
II. The Pursuit of the Abundant Life	
Women as Interpreters	63
Of Temples, Pilgrims, and the Y.W.C.A.	37
Filipino Students	54
A Conference in a Houseboat on the Nile	24
III. A Social Force for the Extension of the Kingdom of God	
Students in China	35
Industrial Girls in Syria	22
The Y.W.C.A.—a Social Force	12
Some Results of Social Work	13
IV. A Fusing of Gifts	49

THE Y.W.C.A.—A SOCIAL FORCE

	PAGE
I. Why Social Work	12
II. The Association's Contribution to Social Work	
In China—Baby Clinics, Playgrounds, Mass Education and Case Work	40
In Japan—Fight Against Industrial Injustice.....	44
In Syria—Industrial Girls	22
III. Some Results of Social Work	13
IV. A Fusing of Gifts	49

A PRESENTATION TO A BOARD

	PAGE
I. High Winds on the Highway	13
II. The Y.W.C.A. Out on the Frontiers	
Syria—A New Idea in an Old Land	21
China—Bringing Individuality to Rural Women	39
Philippines—Building an Association from Within	52
Turkey—Leadership	27
Japan—Contributing to the Thought-Life of Girls	44
China—Of Temples, Pilgrims, and the Y.W.C.A.	37
III. The Job of a Foreign Secretary	19
IV. Interpenetration	10
V. A Board Member's Clinic	15

SPEECH TO GIRL RESERVES

	PAGE
I. Contributions to World Community Building	
Syria—Girl Reserves Provide Means of Advance	23
Filipino Girl Reserves	51
Turkey Today—Nationality "Nines"	30
Japan—World-Mindedness in the Making	42
China—A Social Force—Rural Members	40, 39
II. Interpreting East to West	41

A SPEECH TO BUSINESS GIRLS

	PAGE
I. High Winds on the Highway	13
II. Illustrations of International Interaction	
The East a New World	46
Japan—World-Mindedness in the Making	42
China—Temples, Pilgrims, and the Y.W.C.A.	37
A Conference in a Houseboat on the Nile	24

	PAGE
III. Business Girls Around the World	
Filipino Business Girls	53
Syrian Business Girls	23
Japan—Contributing to the Thought-Life of Girls	44
Turkey—Women Invade the Market-Place	26
IV. Interpenetration	10
V. Interpreting West to East	41

A SPEECH TO INDUSTRIAL GIRLS

	PAGE
I. International Contacts	9
II. Industrial Girls Around the World	
Japan—A Fight Against Industrial Injustice	44
Syria—Industrial Girls	22
China—After an Industrial Day in Shanghai	36
III. The Y.W.C.A.—a Social Force	
Why Social Work	12
China—Village Rice Fields	39
An Interracial Membership in Estonia and Latvia	64
World-Mindedness in the Making	42
IV. Interpreting West to East	41

A SPEECH TO STUDENTS

	PAGE
I. Interpreting West to East	41
II. Illustrating International Interaction	
Chinese Students	35
Filipino Students	54
Japan—Contributing to the Thought-Life of Girls	44
Syrian Girl Reserves as a Means of Advance	23
III. Building Leadership	
Turkey—Women Invade the Market-Place	26
South America—Peace	62
Philippines—Building an Association from Within	52
IV. The Job of the Foreign Secretary	19
V. Interpenetration	10
VI. A Fusing of Gifts	49

A SPEECH ON TURKEY

	PAGE
I. Turkey Today	25
National Language	26
Education Speeded Up	26

	PAGE
II. Women Invade the Market-Place	26
Problems of Women	26
Leadership of Women	27
III. Service on the Highway	27
A Character Building Process	28
Service Center Leadership	29
IV. A Unifying Force	30
Nationality "Nines"	30
Dollars for the Star and Crescent	30

A SPEECH ON SYRIA

	PAGE
I. A New Idea in an Old Land	21
II. Syria Today	21
Cities	
Villages	
Problems of Women	
III. The Y.W.C.A. in Beirut	22
The Volunteers	22
Industrial Girls	22
Business Girls	23
Girl Reserves Provide a Means of Advance into the Country ..	23
IV. A Conference in a Houseboat on the Nile	24

A SPEECH ON CHINA

	PAGE
I. The Gathering of a National Association	31
II. China Today	34
III. The Y.W.C.A. in China Today	35
Leadership	35
Students	35
Industrial	36
Of Temples, Pilgrims and the Y.W.C.A.	37
Village Rice Fields	39
Social Work	40
IV. Interpreting East to West	41

A SPEECH ON JAPAN

	PAGE
I. World-Mindedness in the Making	42
II. The Y.W.C.A. of Japan	43
The Fight Against Industrial Injustice	44
Contributing to the Thought-Life of Girls	44
III. A Fusing of Gifts	49

A SPEECH ON INDIA

	PAGE
I. The East a New World	46
II. The Y.W.C.A. of India	47
III. The Tenth Quadrennial Conference	49
IV. A Fusing of Gifts	49

A SPEECH ON THE PHILIPPINES

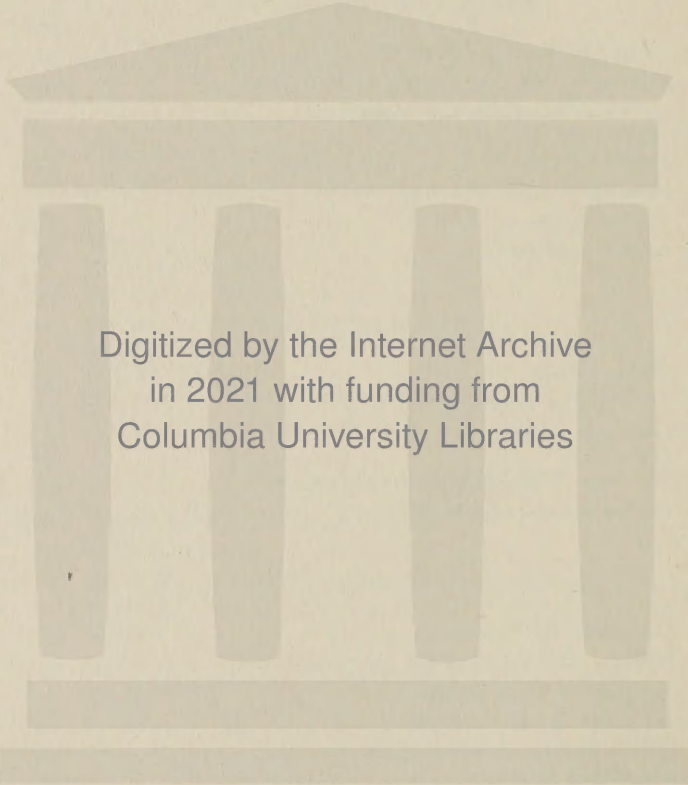
	PAGE
I. Island Conditions and Traditions	50
II. Evolving a Y.W.C.A. Program to Meet Needs.....	51
Indigenous Leadership and Program	51
Filipino Girl Reserves	51
Health Education	52
III. Building an Association from Within	52
IV. Filipino Business Girls	53
V. Filipino Students	54

A SPEECH ON MEXICO

	PAGE
I. Mexico Today	55
II. The Y.W.C.A. in Mexico City	55
Leadership Evolving	55
Activities	56
The New Physical Education Unit	57
III. Our Cooperation with Mexico	58

A SPEECH ON THE COUNTRIES OF SOUTH AMERICA

	PAGE
I. South American Peoples	58
II. Problems That Confront the Association	59
IV. The Place of the Y.W.C.A.	
III. Leadership in the Association	60
Girls in Business, School, and Home	60
The Student World	61
Health Education	62
The Peace Circle of Buenos Aires	62
V. Women as Interpreters	63



Digitized by the Internet Archive
in 2021 with funding from
Columbia University Libraries

A GENERAL REFERENCE SECTION

THE INTERNATIONAL CHARACTER OF THE Y.W.C.A.

OF particular interest is a story that comes from Greece, from historic Athens. In the Y.W.C.A. center there, a group of business girls were delving into things international, over some pictures of girls in other countries. It was World Fellowship Week, and they were thinking of the girls of many nationalities who might at that moment be thinking of them. The door opened and in walked a Japanese girl, a perfect stranger, who had seen the Blue Triangle hanging outside the street door and felt sure that wherever that sign was displayed she would find friends. After greetings and explanations, she went straight to the pictures from Japan, and the Greek girls watched with surprised delight as she pointed out in the groups this girl or that whom she knew and could name. From that moment their world membership was a living reality. Such a coincidence might have happened in any Y.W.C.A. center in any country because there is a living international spirit fostered through Y.W.C.A. membership.

In Geneva a clever contrivance makes it possible for a delegate to the League to pick up a small telephone and hear in his own language, the speech being delivered on the platform in English, German, French, etc. This is possible because in small side-rooms interpreters are listening in on the speech, and translating it at the same time into the ears of delegates in the hall.

One is impressed by such mechanical genius, as one is impressed by all the wonderful machinery of the League itself. Yet one is impressed more by the thought that peace and understanding among peoples will not come by such mechanical means. Peace is too hard to achieve. There are too many conflicting national interests. It is only through the spirits of people that peace can come, as understanding and common goals emerge, as people grow in appreciation of one another. A great proponent of peace, Aristide Briand of France, has said,

"When children are taught love, peace and respect for other nations, and to look for what men have in common rather than their points of difference, peace will be enthroned among the nations." Is not this one of the commitments of the Y.W.C.A.?

The World's Office in Action.—The Associations of fifty countries are affiliated under the World's Y.W.C.A. Imagine a cross-section sampling of the membership—how varied in expression, how alike in needs, how rich in experience, and how colorful in appearance.

Service on committees of the World's Y.W.C.A. has meant the bringing together of women from every part of the world. Varied indeed are the habits of thought represented when Japanese, Swedish, Australian, English and French sit side by side, guided by a Dutch president, Miss van Asch van Wyck and an American general secretary, Miss Charlotte T. Niven. They may differ much in thought habits and background but they all have the same end in view—the building up of the Kingdom of God among women and girls. This is a safeguard against the spirit which prevails in some international gatherings—of winning a point here by making a concession there; the contrary experience, the gradual evolution of a common mind, is a very valuable experience which many women have shared in the Y.W.C.A.



NEW RELATIONSHIPS INVOLVING EAST AND WEST

Interpenetration.—It is soul-stretching to be part of a world woman's movement. Just as one can never be quite the same after a look through a telescope, so one can never be the same after face to face contacts with citizens of other lands. Ever after one feels in touch with delicate antennæ that are bringing the world to one's door. We can be proud that the Y.W.C.A. has created a network of communication over the world.

The West is just becoming aware of the treasure stores of

thought in the East. As their own spiritual culture wears thin, we find people turning to the cults and philosophies of the East for a new stream of thought. The mysticism of India, the ethics of China, the ordered beauty of Japan, will have an influence on the world life of tomorrow. How fortunate are we of the Y.W.C.A. that we have already tapped these resources, and can enrich our own living by further understanding of eastern philosophy and culture.¹

We in the United States, in turn, have sent secretaries to other countries because of a genuine desire to share a movement that we have valued. We have wanted those secretaries to be interpreters of the best of American life and thought. This interpenetration or cross-fertilization implies health and growth for ourselves and for those Associations whose life we share. From it develop a living friendship and a work-a-day understanding.



AROUND THE WORLD WITH A PURPOSE

Many Purposes.—An American secretary starts on the great adventure of finding her place in the life of another national Association; she is becoming part of that world co-operation which the Associations of the United States launched in 1894. Whatever else she may have equipped herself with, part of her preparation is a conviction and a faith, born of experience, in the philosophy of "the abundant life." *I am come that ye might have life and have it more abundantly*, has been the lode-star of the Y.W.C.A.'s of the U.S.A., leading out into all sorts of experiences. If the words have become hackneyed through constant repetition, the philosophy rises anew with each new situation or emergency. It implies a constant search for the resources of an abundant life, and it claims a partnership with God in helping to achieve abundant life where life is cramped and thwarted by fear, poverty, injustice or ignorance.

If this Y.W.C.A. motto expresses the feeling of the members of the United States, can we not see the Associations of other

¹ Talitha Gerlach, of the national staff in China, wrote of some of her discoveries in the *Womans Press*, April 1933 in "Out of the East."

countries being moved by great verses which they have chosen for themselves?

India—"By love serve one another." One thinks of the divisions of class and race to be served by love.

China—"Ye shall know the truth and the truth will make you free." Think of the present-day creeds and "isms" that sweep China, seeking a foothold among a troubled people; then think of the calm wisdom of the Chinese sages; in spite of present confusion one has faith that truth will some day flow from China to the rest of the world.

The motto for the World's Y.W.C.A. has been accepted by many Associations as their own—"Not by might, nor by power, but by my spirit, saith the Lord."

It is the spirit of this verse that has sent the World's Y.W.C.A. out to struggle for disarmament, for industrial justice, for better social life through the control of opium and of traffic in women and children.

Illustrations.—The following illustrations give some insight into the search for abundant life going forward today (see Speech Outline, page 3).

*

THE Y.W.C.A.—A SOCIAL FORCE

Why Social Work.—If some of the functions of school, church, consulate, travel bureau, family agency, labor union, community club, mission and soviet were all grouped together—that would spell Y.W.C.A., because purposes from "liquidate illiteracy" to "a home away from home" all belong to the Association in some phase of its ministry to girls and women. In distinction to a feminist, it is a feminine movement. It follows women into all aspects of their lives. It mixes with strikes, it serves on welcome committees, it organizes child welfare agencies, and it requests passports. All this makes the Y.W.C.A. confusing to define but useful to find waiting around the corner of Yuen Ming Yuen Road in Shanghai, or on the Rue Commerce, Beirut.

Out of the day-by-day contacts with great human need there has developed around most Y.W.C.A. centers abroad an extra-

service to the community, which strictly speaking is not in the Y.W.C.A.'s "field." Mothers who are members of the Y.W.C.A. are concerned about child welfare but lack the proper facilities, so for themselves and their less-aware neighbors they start baby clinics. Industrial committees see factory life negating their hardest efforts to develop personality among their industrial members, therefore they launch out into the struggle for factory laws and better conditions, and help industrial women awake to their opportunities to become leaders in a labor movement.

It is that drive for the fullest possible life for women that sends the Y.W.C.A. out to be a social force. In many countries Y.W.C.A. leaders are the first women to realize their powers, therefore they are the first to use their maturing leadership to begin pioneer pieces of social work. (See material listed in the speech outline on social work in China, Japan and Syria, page 4.)

Some Results of Social Work.—Does social work cause unrest, unsettle age-old conceptions? Of course it does. A bathhouse teaches one to be clean; a reading knowledge lures one to think; a new self-respect awakens one to one's rights as a person. Old conditions are no longer good enough. The fight begins for higher wages, better conditions, education for girls, even a husband to oneself! And this is a good thing for the world. What will it profit the United States to battle for higher prices, only to have Japan undercut them, because of low living conditions? The alternative is higher and higher tariff walls, with retributive tariffs from neighbor countries, and again no foreign market for our surplus products. One way to break the vicious circle is to fill the Orient with social workers! The interdependence of the world has no clearer example.



A PRESENTATION TO MEMBERS OF THE BOARD

High Winds on the Highway.—Amelia Earhart tells in a "tall yarn" of being blown into a flock of pigeons and of

later finding one very much alive and a-twitter perched between the cylinder heads of her plane, having passed through the blades going at fifteen hundred revolutions a minute. After the high winds and cyclones our world has been experiencing this last year, boards expect to find almost anything picked up and put down anywhere. Now that the winds have died down a bit, it is time to find out what is left in place. What of the Association program of cooperation abroad—how has that weathered the storm?

Boards have become realists. Months of cuts and economies have given them an uncanny flair for fundamentals. When they face their responsibilities for work abroad, they want to know what projects can be continued with our present resources as a national organization, and just what it behooves us to concentrate upon. It is an attitude of—"this is no time to moan; give us something we can do and let's get on with it."

The high winds have been blowing with considerable force in the feminine world. Women in America have been thinking mostly of the economic swirls, but in other lands there are high eddies in the social and political areas as well. Some veils have gone sailing away, women have been blown out of the quiet seclusion of home, the walls of purdah have gone over in some cases, and the houses of tradition are tottering.

One feels unsafe in the midst of such upheaval. Old standards are gone, and new ones hard to form. The Y.W.C.A. might have been timed for this particular moment. Its emphasis is on a friendly fellowship where the tension of personality is released, it contributes to the thought-life of women, bringing the best of East and West, North and South, to bear on problems of home, of internationalism, of the new social order. It shares in the moral crusade against traffic in women and girls, opium, industrial injustice and social excesses. It is a vital field of training for women for leadership in the life of their countries.

The following accounts will picture some of the changes going on, and how the Y.W.C.A. is contributing to the onward movement of women. (See list in suggested speech outline, page 3.)

A BOARD MEMBER'S CLINIC ON OUR WORLD COOPERATION

Board members, as the people who must seek support for the foreign program of the Y.W.C.A., are sometimes challenged on the underlying assumptions of why we have foreign work. It is usually wise after a board meeting to open a clinic on such problems. For instance, answer the board member's question about the value of foreign work so that she can answer her husband who has challenged it; or, give several types of answers which might appeal to contributors of varying viewpoints. The following factors may be considered in estimating the value of foreign work, and in comparing the relative claims for work abroad and work in this country:

1. *Goals*.—Certain goals have characterized our cooperation for many years. One of these goals is to find and train leaders of the country, both staff and volunteer. One has but to mention Miss Kirschbaum of Estonia, Miss Bayouth of Syria, Mrs. Tsuji and Miss Yamamoto of Japan, Miss Ting, Mrs. Chen, Mrs. Mei of China, Señorita Gilles ² of Uruguay, and many others, to picture independent leadership forging a movement for the women of their countries. This long-standing policy has resulted in the creation of local boards which are now almost entirely made up of women of the country, with only a few women of other nationalities to foster an international character.

Another goal is an indigenous program growing out of the needs of each country. Perhaps because it was already an inter-denominational organization, the Y.W.C.A. has had more freedom of action and an opportunity to gain more foresight for the future than denominational work. It has aimed to plan with the nation as a base a unified approach to women's life as a whole. There has been a genuine appreciation of national culture and a constant search for a national individuality.

Still another goal is national support. Starting with such an aim from the very beginning, local Associations have been almost entirely self-supporting, in both budget and buildings.

² For facts concerning these leaders write to the Womans Press, 600 Lexington Avenue, New York, N. Y.

The U.S.A.'s contribution is made through secretaries and through program grants which very largely go toward the promotion of national or continental work: for instance, to maintain Buenos Aires as a training and demonstration center; or, in China, to make possible the beginnings of rural work by underwriting a small part of the initial budget of the first rural center in Fu Shan; or in Japan, assuring the work of the national industrial or student departments. Our help should be continued until national strength matures and a modern psychology of community support supplants prevailing traditions of giving.

2. *Change.*—Change is taking place, whether we have part in it or not. The impact of modern scientific life will inevitably change life in all lands. The question is not, to change or not to change; it is rather how the change can be guided so that the best of the old will be preserved and the best of the new be chosen. Countries are taking over the mechanical fruits of our American civilization. When these are transplanted without any understanding of the culture, the ideals and the philosophy which accompany them in the countries where they originated, one finds these instruments of civilization working havoc.

The Y.W.C.A. is a movement qualified to help women and girls find their way about in this new world. Because of its experience in many countries it can interpret women to themselves, and help them to foresee some of the results of change. For instance, the Y.W.C.A. in Chile has been called a "refugio" by the girls to whom political and social revolution are a daily bewilderment.

3. *A Social Program.*—No matter how great needs of relief and reform are in this country, there are greater human needs in other countries that have not yet mobilized their people for cooperative effort. Pestilence, famine and superstition, and, today, war, are enemies we do not have to fight in this country. The Y.W.C.A. has a social program and is training women to assume a place of social leadership. As a woman's movement the Y.W.C.A.'s abroad have been able to contribute to social advance because whenever its life in any country was imperiled, it had back of it the steady flow of resources from this country

and the World's Association. As a youth movement it has contributed as a steadying force, when youth was being pilloried for its excesses, as common a happening abroad as here.

The fact of the interdependence of the world needs no emphasizing. That suffering is caused in the U.S.A. by conditions in another country is well known. See "Some Results of Social Work," page 13. The remedies lie within the social area of life which many nations are just beginning to investigate. Leadership with international resources back of it, as in the Y.W.C.A., is invaluable. (For illustration, see sections on industrial work in Japan and social work in China, pages 4 and 6.)

4. *Religious Character.*—Hu Shih, modern-day Chinese philosopher, suggested that the Chinese Y.W.C.A. drop its Christian profession, in order to put the power of its organization into mobilizing Chinese women. At once the potency of their Christian purpose was evident to Chinese Y.W.C.A. leaders. It is the Christian's faith in the value of human personality that builds the organization, and it is the courage drawn from Christian character which keeps it going. So their answer was to reinforce their Christian motivation!

Faith in Jesus Christ is, first, the motive power which is back of the crusade to better social conditions. It is Christian women who are aware of the hardships of mothers struggling in dire poverty, of industrial girls whose strength is sapped by long hours, of rural women shut into a narrow existence. And it is Christian faith which causes them to work for distant goals, and to persist in face of overwhelming difficulties.

Second, individual life is released by belief in the goodness of a Father-God. What are the enemies that thwart life for women?—superstition, fear, disillusionment, greed, struggle for position, superficiality which takes refuge in gambling and social extravagance, indolence. The wholesome effect of Christian ethics and the compelling quality of a Christian purpose are a saving power bringing "the abundant life" to Association members.

This in no way discredits the fine ethics and religions of

other countries, but rather builds upon them to create a Christian character which will sooner or later bring to the world a new quality in Christian discipleship.

5. *World Relationship*.—This last year has seen the breaking down of confidence in the process of the conferring together of nations—witness the Economic and Disarmament Conferences. Then, too, there is a recurrence of the old philosophy that war is a natural expression of collective feeling. Add to that a resurgence of nationalism, the phenomenon of a Germany bent on a policy of racial purity, and a disillusioned world reformulating its objectives of life and government. These facts may spell disaster for the dream of a cooperative world. With such disruptive forces at work, international goodwill becomes a goal for the conscious effort of every world-minded person.

The Y.W.C.A. provides a medium in which its constituency can experience an “associating together” which (1) makes it possible for girls and women of different points of view to work together—for instance, the Association life of Latvia and Estonia depends on the ability of Letts, Germans and Russians, hereditary enemies, to join in common purposes; (2) makes it possible to integrate differences, great and small, as, for instance, youth and maturity in the government of rural Y.W.C.A. centers in China; (3) breaks down inherent provincialism within groups, as the club life which brings together the castes in India and social classes in South America; (4) cannot isolate, by indifference or enmity, any group or race—for example, Armenian and Turkish women and girls share in a common experience of group leadership in the Service Center of Istanbul; (5) supplies new objectives when the meaning of life is tested by such crises as the Sino-Japanese situation of last winter, or the Communist challenge Chinese Christian students are now facing.³

³ See sections on Latvia and Estonia; on China—village rice fields; on India—quadrennial conferences; on South America—girls in business, college and home; on Turkey—nationality “nines”; on China—Chinese students.

THE JOB OF THE FOREIGN SECRETARY

There is no more fascinating job than that of the foreign secretary. This is a day of opportunity in every land, and challenge is in the air. Women are quickly getting into the midst of things. The foreign secretary has a chance to use her experience in winning the right to be a "big sister" to the leaders of the younger movement. But she must win it, and must find her own way to leadership, otherwise she will become only a courteously treated guest on foreign shores.

The most subtle question which tantalizes the imagination is the working relationship between the foreign secretary and her national co-worker. It demands real creative gifts on the part of the foreign secretary—and how much patience and tolerance it must take to be a Syrian, or Chilean, or oriental secretary with a foreign co-worker!

Three things a foreign secretary should bring to her new task: a usable past experience; a philosophy of life worked out of her deepest understanding of the principles of Christianity; and the imagination to see these first two fitted into the life of her chosen Association. Think of the foreign secretary, then, as one who understands the fundamental laws which govern groups; as one who thirsts to discover with her co-workers how these laws find expression in national thought, that they together may be creative. She is "building leadership from within"; her goal is the development of national leadership; it is working herself out of a job.

Another requirement in the foreign secretary is that she be aware of conditions and needs which ought to be affecting the Association's program. Social conditions long taken for granted by the women of the country are seen from a new viewpoint under the encouragement and stimulation of a foreign secretary. She is able to tell how other countries have solved similar problems. Many projects, such as work for industrial legislation in Japan, village work in Syria, health work in Chile, playgrounds in Turkey and international understanding in China, have sprung from a foreign secretary's sensitiveness to need. Such stimulation to a broader view is part of her job of saying, "Lo, this is what the Association is."

This urge to identify oneself with the country, to train leadership to be creative, and to bend the Association to meet the peculiar needs of a given country has given foreign secretaries unusual ability to digest the economic, social and political situations around them, and they then come back home better Americans because of this enriching experience. They make invaluable interpreters of their foster lands.

A friendly contagion spreads around the secretary who has a capacity for friendship in a foreign land. In Latvia and Estonia it is easier to unite a membership of three nationalities when one staff member is an eager internationalist, and it is easier in Japan to achieve a sympathetic attitude toward the U.S.A. after a friendly American staff member has been one's camp comrade. Concern for the tragedies of war stir Argentine women, and peace becomes the active concern of oriental women, when they begin to think of a world of women drawing together with more and more power. The adventure in work across the sea becomes a part of this century's greatest task—the creation of a world community.

To sum up, then, the job of the foreign secretary is to transmit the experience of the Y.W.C.A. movement; to help the movement in her chosen country to find a national expression; to share a philosophy of life worked out of her deepest understanding of the principles of Christianity; to train leadership—of staff, volunteers and girls; to identify herself with the life of the country; to be an ambassador of goodwill from her own native land; to be an interpreter of her adopted country through her knowledge and appreciation of its cultures and peoples; and so to become a worker in this century's greatest task—the building of a world community.

A DESCRIPTIVE SECTION

SYRIA

GIRL Reserves today walk down "the street called Straight." They picnic on the banks of the river whose winding course waters a green valley in the desert, one reason why Damascus is the oldest inhabited city in the world. They pursue their social service among families who live in the shadow of the wall where St. Paul was let down from a window in a basket. But their eyes do not stray to the overdecorated window; their thoughts are on today, not on the past. Girl Reserves are there because a new idea is astir in an old, old land.

The Y.W.C.A. is pioneering, and its frontiers are not out in the maze of a virgin forest but back in time in the midst of tradition and age-old custom. One cannot know the Y.W.C.A. in Syria without being struck by two things. One is the contagious spread of the movement into tiny branches in Damascus, Aleppo, Tripoli, Latakia, Judeidet Merzeyoun, Tyre, Brumana and Ramallah. The other is the fact that the Y.W.C.A. is a full-orbed Association, although still in miniature.

Syria Today.—Syria is a French mandate under the League of Nations. There are many races and faiths to be welded into harmony. (Within the membership of the Y.W.C.A. there are fifteen nationalities, with Syrians and Armenians predominating.) As yet nationalism does not burn with the fiery flame it does in many other nations today. Life still goes on within the traditional groupings, with nothing as yet to stir them to unity.

In the cities the streets are gay with the smartness of costumes from Paris, but truly Syrian is the coffee vendor with his urns strapped on like a brass band, with carriages and high-stepping horses. Only a few Arab costumes, and only a few wisps of veils are still seen in the throng.

In great contrast to the city dwellers are the village people. Because of the meagerness of transportation facilities, many

of the village people have never been beyond their own boundaries. One of the great problems is to have the thinking people of the cities see the needs of industrial and rural people.

The problems of women are like those of any country in a transition period. The great majority of women are not awake to the opportunities modern life has brought them. The daughters in most middle-class families are sheltered, and fill their time with trifling interests until marriage, when their homes absorb them. As yet there are few women leaders to rally women to their responsibilities, civic and social.

The Y.W.C.A. in Beirut.—In and out, back and forth, under the swinging Blue Triangle pass Moslem mothers, business girls, students, teachers, rug weavers, Girl Reserves, daughters of established families and even a princess! There is something for them all, because, as has been said, this miniature national movement is well-rounded. By careful steps a department for each group has been built up. The following stories will tell something of their successes.

The Volunteer.—Women have always foregathered at the village well or on the front porch, which is one reason why volunteers' week-end conferences have become so popular in Syria. The steady use of conference and study have changed committees and boards from inarticulate individuals who frankly came to "learn the game," to leaders with a sense of commitment such as that expressed by the chairman of the Armenian center: "I have often been driven to go to the Center even though there were no activities taking place, since the small building itself had something to speak for the needs of the womanhood of today."

The last volunteer's conference was out at Suk-el-Gharb in the Lebanon mountains. The good fellowship of taking turns sleeping on mattresses on the floor, and exchanging food from home, and the good hard thinking on community needs, special committee responsibility and all-Association projects built up an esprit de corps which is fertile soil for growing leadership. Sooner or later Beirut will have her own Syrian president and general secretary.

Industrial Girls.—Some few Syrian women have been led to see the needs of industrial girls, so that they are now eager

to have others see. They have studied the trends of industrial life in other countries, and have accustomed themselves to think of conditions in rug factories, or of child labor, as wrongs that can be changed.

An outstanding contribution of this industrial committee was an industrial exhibit of products and processes. Pleased factory owners enjoyed the publicity and show. Industrial girls displaying their skills at their machines felt their daily jobs become more important. The public got a new idea of the scope of Y.W.C.A. interests. Syrians were pleased with the Syrian hostesses and the signs in Arabic, and many persons got a shock at seeing for the first time child workers.

Out of clubs and camp industrial girls have been achieving these goals: a sense of individuality, a sense of being "in things," a feeling that they were contributing to the world's work, and of partnership with girls of other countries. For girls whose families will not allow them to go any place but home after work, the Y.W.C.A. gives recreation, health and personality talks at the factories through ten volunteer leaders.

Business Girls.—Girls must still go home at eight o'clock unless brothers will come for them, and you know brothers! If some members have to work until seven-thirty, and nobody is sure of regular hours, it is hard to hold meetings. Just the same, courses in personality, current events, travel, sex hygiene and world relations have helped to straighten out some of the problems of individual development. There is still a big need for activities where men and girls meet freely. The Y.W.C.A. offers the only first class commercial courses in Beirut—and by the way, a stenographer has to take dictation in two languages, English, and French or Arabic, and then that, too, is of two kinds, high and low Arabic!

Girl Reserves Provide a Means of Advance into the Country.—The Y.W.C.A. of Beirut from the beginning has been inspired to share its program with girls all over the country. Consequently the peace of village life is occasionally shattered by the arrival of the staff car from which tumble Beirut Girl Reserves to help with an initiation, Syrian secretaries to talk on health and citizenship, or perhaps a World's

secretary, to stretch one's imagination with talks about girls of the whole world.

In the eight scattered extension centers the success of Girl Reserve clubs has led to the organization of clubs for older girls and of activities which could soon lead to branch organization. The work of these groups is strengthened through a Girl Reserve summer conference and a movable camp which sets itself up in the two opposite corners of the country, and also functions in the center for industrial girls and a children's camp.

It took ingenuity and hard work to set up such a project, and much persuasion to collect the campers. But it was a never-to-be-forgotten experience for the girls, to share in outdoor worship, in the good fellowship of play and discussion, and to learn that one could wash dishes without losing one's dignity! It was the beginning of a chain of happy experiences, with a vision of taking one's place as leader in village and school.

A Conference on a Houseboat on the Nile.—Y.W.C.A. delegates from Turkey, Syria, Palestine and Egypt sat on the wide decks of a Nile houseboat and listened to speeches on "The Association as a Christian Woman's Movement," "The Challenge of Christian Standards to Life Today," "What We Owe to Egyptian Culture" and "Women's Responsibility in Public Affairs." They gathered in small groups to discuss various phases of the conference theme—"Living in the World Today"; then divided into technical groups to study the problems of different membership groups.

Customs and points of view are very much alike in the Near East, but problems of each country vary. Because of this, delegates were concerned with how to study their countries and their resources for girls. The exchange of experience and views brought a new consciousness of unity through Association membership.

Imagine the comradeship of days spent on a houseboat, misty evenings, and starry nights with changing colors on the water, nearby gardens and palm trees, graceful sailboats, and the lights of the distant city to remind one of the responsibilities of the conference, representing diverse nationali-

ties, diverse views and customs, even though all were there ready to learn and to give.

The closing ceremonial was held in the desert at the foot of the Great Pyramid. "There in the shadow of those monuments of the ages, with the fire in front, and the moonlight, and the girls and women sitting around on rocks, girl leaders led an impressive ceremonial, which filled us with a sense of real unity. I wish that many of our Association friends around the world might have had that sense of peace and the presence of God with us. . . . As the flames died and the moon rose over the Sphinx, we walked away into the glorious silvery light of the desert with the earnest wish that we might build spiritual structures with the lasting qualities of those monuments of stone." ⁴



TURKEY TODAY

Even in a kaleidoscopic world one's name would seem fairly safe from change, a known quantity by which to anchor personality. But not so in Turkey. Names, like other social institutions, must meet the new standards of the republic. In the past there have been no surnames to pass down from father to son. It has been Ali the Lawyer, Mustapha the Doctor, or Selma the Teacher, just like Sinbad the Sailor! But now families are discovering and choosing surnames. At the roll-call in school, or in the business world, one must become accustomed to hearing a new name for oneself.

Being a girl in Turkey today is exciting business. New clothes—away with the *charschaf*! ⁵ New freedom for marriage, vocations and education! Before one's eyes Arabic characters disappear from the street signs and the letters of the Latin alphabet take their place. One's ears are filled with rumors of nationalism: student action against a foreign firm

⁴ From accounts by Mrs. Seelye, president, Eleanor Hubbard, general secretary, and Catherine Ruger, Girl Reserve secretary of the Syrian Y.W.C.A.

⁵ The veil that formerly covered the face.

which decreed French for business in preference to Turkish; accounts of the Ghazi's dramatic visit to a recalcitrant mosque which was disobeying the edict to use Turkish rather than Arabic in religious worship. Such a strange feeling, to hear for the first time Turkish words wafted over the city in the muezzins' call to prayer!

National Language.—The very words on the tip of one's tongue must be checked to see if they are pure Turkish. One must learn a new vocabulary. Hear what the Turkish newspapers say:

The chief interest in Turkey today is the question of the purification of the language. Arabic and Persian words are being discarded and pure Turkish words are being used instead. Everywhere committees have been founded to collect pure Turkish words in the people's language and to report them to a central commission at Ankara.

Education Speeded Up.—A genuine zeal fires the leaders of the people to have all the citizenry educated and ready to share in the government of the republic.

This is an age of schools and education, yet of the forty thousand villages of Turkey only four thousand have schools. . . . Whereas the illiterates in the western countries are very few, we have even no schools in thirty-six thousand Turkish villages. Therefore we have not a single moment to lose in our pursuit of this work. There will be movable schools also which will stay four months in each village. They will teach boys in the morning and men and women in the afternoon. . . . The Turkish government has established 270 centers for the social and intellectual and cultural development of the people in various parts of the country. These centers are called Houses of the People—*Halk Evi*.
Quoted from Jumhuriyet newspaper.

WOMEN INVADE THE MARKET-PLACE

Problems of Women (abridged from the book *Türk Kadını* [Turkish Woman], by Nazihe Muhittin, 1931).—The woman whose talking was considered as sin yesterday, makes her melody heard in theatres today. Yesterday woman called on the physician with shame; today she herself has become a physician. Yesterday the Turkish woman, while speaking a few words of defense before the court, got pale

and perspired under her thick veil; today she is sitting herself as judge in the court.

Freedom is not given to the Turkish woman to secure equality with men in cafés and before the liquor tables. If we are using our freedom in this way, we are misusing the sacred rights and responsibilities that are granted to us. Today the life of woman is subjected to varieties of influences, so that she is uncertain of her way. Womanhood has not yet found its exact direction, but it is making toward its goal.

Leadership of Women.—Two woman graduates in law have been named to the position of judge in Ankara. Women have been elected to the municipal council in several large cities. The head of the department of social science in the normal school is a woman. Doctors, lawyers, women inspectors have appeared. Yes, but they are so few in comparison with the many. One sees older women on the streets of progressive Istanbul still wearing a bit of shoulder-length veil back off the face. It is a symbol; they cannot go too fast. A charming lady confesses to an American friend that the first page of her letter is written in new characters, in case any little bit may be seen through the envelope, but the inside sheets are all written in the old characters she loves. This too is a symbol of the mixture of new and old that must exist for a long time.

SERVICE ON THE HIGHWAY

Keenly sensitive to a passionate nationalism, to the difficulties of a new freedom for women, and to the deep social change going forward, the Service Center has evolved a program which receives sanction from Ankara, as part of the education of a new Turkey. Margaret White, general secretary in Istanbul, expressed her faith recently by saying:

Alongside this large organization, the People's Houses, which has government funds, backing and publicity, we believe our Service Center has its own unique place in the life of the city as an independent social organization with service motives through all the program.

The long experience of the Y.W.C.A. in girls' work as expressed in the program in the Service Center should be a stimulus and aid to such a governmental organization. . . . We can demonstrate the importance of trained leadership, rather than elaborate equipment. . . .

There are real values in informal educational activities where the program is carried on *with* rather than *for* girls.

In our simple building we create a homey, cheerful atmosphere that welcomes all types of girls, of all nations, of all races; those from very limited homes and background as well as others who have had greater opportunities but need some fresh development in their lives. Particularly we believe our work has a unique contribution through the groups or clubs which train girls in initiative and in thinking for themselves, as well as in character building.

A Character-Building Process.—One reason why the first American flyers to land in Turkey were given such an ovation was not the efficiency of the machine or the marvel of science but the courage and character of the men. Resourcefulness, persistence, “the charm of the impossible” philosophy appeal to New Turkey. Wholesome ideals, straightforward ethics and sacrificial service are needed to build a democracy. Turkey seems to feel that she can find them in Anglo-Saxon life, for more and more she seems to be turning to English as the first foreign language to be studied, to gain through it, at one time, the cultural values of two nations.

What more appropriate place to secure such character training than in an organization committed to “the abundant life” through a creative fellowship? It is a new and thrilling thing for girls to be expected to be resourceful, independent, and to think for themselves in the discussion groups of the Center. A new cooperative spirit is developing in planned group relationships.⁶

The Service Center brings a new thing into the feminine world of Istanbul when it offers experience through:

Club Groups
Classes
Mass Programs
A Library
A Camp
Health Weeks
A Gymnasium

Playground Training
Girl Reserve Councils
Group Leaders Councils
Girl Reserve Conferences
Group Leaders Conferences
Board and Committee Training

⁶ For case stories of Service Center girls in Turkey, write to the Womans Press, 600 Lexington Avenue, New York, N. Y.

Girl Reserve Clubs	Finance Training
Plays in Turkish and English	Relation to a World Move-
Group Leaders' Training	ment
Courses	

Service Center Leadership.—Young graduates of the American College for Women are interested, some of them, in sharing in leadership in the Service Center. One young graduate who has had a summer course at the Zimmern School in Geneva for the first time this year brought to our older club girls at a conference a genuine first-hand interest in world affairs.

Mahlika Hanim, after working for several years as club group secretary, can as a board member present the girls' viewpoint with real understanding. She is one of five Turkish members of the board. (By the way, *Hanim* is the feminine title of address, corresponding to *Bey* for men.)

The first Turkish woman on the board, the wife of a prominent lawyer and head of the social science department of the government normal school, continues a loyal worker. It is the informal method of education at the Service Center that especially wins her approval. The Service Center counts itself fortunate in having won also the loyalty of the vice-chairman of the Turkish Women's Union, who brings the point of view of the politically-minded woman into the Center. She became interested in the Service Center partly through her daughter's good time at the Garden of Happiness camp.

These volunteers are as shining gems in a slender necklace. They are precious beyond words. Through committee service the search for leaders and training of other volunteers goes slowly forward. Slowly, too, leadership is developing in the staff, three of whom are Turkish, four Armenian. Leaders are emerging from group-work training courses and from experience as group leaders. Through camp conferences and group organization girl leadership is also being developed. Thus the Service Centers are contributing toward building a new spirit of initiative and responsibility in the country of the age-old philosophy of fatalism, "Kismet"—God wills.

Nationality "Nines."—A baseball nine of nine nationalities—Turkish, Armenian, Greek, Syrian, Irakian, Jewish, Bulgarian, Russian and, of course, American! So runs the story from the Garden of Happiness, the Service Center's summer camp. And in the city, business women, who may be policewomen, surgeons, diplomats, bank officials, newspaper reporters, almost any profession and any nationality, meet for such activities as the World-Wide Banquet of business women. Industrial girls who knit sweaters, dresses, stockings, make cigarettes, candy, rugs, are of many mother-tongue groups. One of the peculiar values of the Service Center is this bringing together of different racial groups into friendship and understanding.

Minority groups are helped to become more sympathetic to the government through such Service Center activities as the celebration of Republic Day, October 30, exhibitions of Turkish industries, cooperation in Turkish social work, the teaching of Turkish with new characters, and through building up a Turkish library at the Center.

Dollars for the Star and Crescent.—And where will they come from? Turkey's gallant answer to the recent cut in its budget in the foreign program of the United States was to close Pera Center and unite with Stamboul Center, with a program suited to both groups. They are making a desperate effort to finance the whole work, grateful that two American secretaries can still be sent them. Badly as they need funds, they need leadership more.

Factors to be kept in mind in considering the relative merits of work in Turkey and of work for the relief of one's own country are:

1. The immense social upheaval that has thrown women into situations that test courage to the breaking point.
2. The poverty of the farm folk throughout the country brings great lack of even the necessities of life, and the low wage scale in all lines of employment in cities and towns compels low standards of living comparable to nothing in this country.

3. The opening of doors to women in Turkey and Syria leads the way to advance for women in Irak, Arabia and Persia, where veils, seclusion and dependence still reign.

4. Financial support from Turks and citizens of the Near East, which has been growing slowly, increasing from thirty-two per cent to forty-four per cent of the subscriptions last year, should be undergirded by the nation responsible for starting the work, until it is capable of standing alone. The number of subscribers increased from 449 to 480 last year.

5. Resources and expenditures are on a much smaller scale. The total national budget of Turkey probably about equals the budget of a single medium-sized city in the United States. Therefore value received for funds expended is trebled and quadrupled.

*

CHINA

THE GATHERING OF A NATIONAL ASSOCIATION

Imagine a picture of the Y.W.C.A.'s own floor in the new national Y.W.C.A. headquarters in Shanghai.⁷ Picture the days just before the meeting of the Third National Convention of the Y.W.C.A., August 1933. With every clang of the elevator, new delegates arrive. See Miss Ting!⁸ She cannot sit still at her general secretary's desk. Her face is aglow as she goes to welcome each newcomer. Her national Association as it gathers fills her with a deep delight.

⁷ The national headquarters building was completed in 1932. It was made possible by gifts from the National Board of the U.S.A. and friends in China and abroad, but carries some indebtedness. Six floors and a penthouse are rented, leaving only the seventh for the Association. Revenue from the building will pay off the indebtedness, materially supplement the national budget, and eventually supplant the program grant from the Associations of the U.S.A.

⁸ Miss Ting (pronounced Ding) Shu Ching has been the national general secretary of China since 1925. She was before that general secretary in Peiping, and so brought to the national work years of experience as well as her recognized gifts as one of the outstanding women leaders of China.

How satisfying to bring Mrs. Wang⁹ of Fu Shan and Mrs. Wu¹⁰ of Toi Shan together, rural delegates from the far north and the far south! Because of difference in dialect they cannot speak to each other, but their eager bows and wide smiles testify to a ready appreciation of their Association fellowship. Guests from other countries are there also to express the friendship of their respective national Associations.

This year's convention is quite different from any of the preceding ones, because in the interim since the last one, in 1928, groups within the Association have made such strides. Now for the first time, alongside of and even outnumbering that freer, more traveled group of well-to-do ladies and officials' wives, are members from rural Associations and industrial centers. There are two assemblies meeting for the first time, industrial and student. Girls' work advisers and committees have some special sessions.

It is a miracle that seven delegates can come from the tiny village of Fu Shan, and two from war-torn Mukden in Manchuria. All the 14 city, 4 rural, 79 student Associations are represented. Their ready acceptance of each other, these women of different social groups, of different nations, and of the different sections of a country still seething with sectional disunity, seems so natural that one is apt to forget the significance of such an integration, and to fail to realize the breaking down of provincialism and nationalism which such conferring brings about.

Their program tells them that they are to come to grips with some of the China Association's harassing problems, such as what contribution the Y.W.C.A. can make to the problems of livelihood, international relations, the improvement of political life, marriage and family life, the lot of rural and industrial women. Pressing problems and an uncharted future

⁹ Mrs. Wang represented her village in a district Y.W.C.A. meeting in North China, and when asked to introduce herself said with a laugh, "I have no given name," and literally she had no name, she had always been a number—second sister, or fourth aunt, etc. At the Y.W.C.A. meeting for the first time she recognized herself as an individual.

¹⁰ Mrs. Wu—see *Womans Press*, June 1933, "News from Other Countries."

face them, and with less in the way of resources than usual. Will disillusionment or the characteristic persistent courage of the Chinese win out?

Exchanging News.—As the delegates exchange greetings and look forward to their days together at the convention, they talk of their Associations.

Tientsin's strategic move to meet an urgent need for a new building is to begin to build the outer shell, hoping to complete the floors inside one by one as money appears. As part of the Joint Christian Relief Association they are caring for 2500 women and children refugees, having full charge of sanitation, the educational program and their recreation.

Peiping delegates tell of making 1000 cotton padded vests, 6000 comfort kits, 2000 first-aid kits, 20,000 surgical dressings, equipping 500 hospital beds, and giving classes and recreation at the huge refugee camps. Peiping's request for \$5,000 from their community brought in over \$4,000 in the midst of a panic of war refugees and a threatened invasion.

Most exciting! There is a new Association in full swing at Hankow. A fine group of local women with Lelia Hinkley—one of our American secretaries—as guide, have made a remarkable record. Since April a new headquarters and hostel have been opened, a membership campaign completed with over three hundred new members, and a six weeks' program of interest groups brought to a successful close.

Canton has \$4,000 over its annual campaign figure, for a new unit in their building plan. Hongkong has a new downtown center, and \$1,000 over the top in its campaign.

Chen Chi Yi is a newcomer on the national staff, to do industrial work. She is just back from several years of study at Columbia University in the United States.

Ta Chang in Chekiang has been opened as the fourth rural center. Amoy has a preorganization group carrying on with great vigor and activity, and is almost ready for affiliation. Two members represent them at the convention.

Tai Yuanfui, in faraway Shansi, wants to join the Y.W.C.A. ranks. Experimenting as an Institute of Women's Work under the English Baptist Mission, it is now ready to be affiliated with the national organization as a full-fledged Y.W.C.A.

Such progress is quite breath-taking. It is an evidence of the vitality of the Association movement. But these women are not fooling themselves; they are not overconfident. They know the dangers their centers face, like tiny craft on a sea dominated by non-Christians, almost engulfed by the weight of a traditional lifestream seething on in the old ways. It will take all their loyalty and sacrifice to be leaders of the new day. They know that they are carrying forward the frontiers of the Kingdom of God.

CHINA TODAY

It is a miracle that life goes on with any consecutiveness in the face of flood, famine, war and bandits. But it does; there is always peace in some part of the land, and when there is, modernization goes on apace. Schools grow, roads lengthen, chambers of commerce rally trade, the national government organizes its resources, factory laws are promulgated, cooperative enterprises initiated, and health measures enforced. The National Education Association outlines its program for the next twenty years with a goal of compulsory education. Imagine a dream of compulsory education for more than five hundred million people—a courageous dream!

In the early days it was ancient pride which shut out the "barbarian devils." Foreign traders were not even allowed to land on the shores of the Celestial Kingdom. While the rest of the world was exchanging scientific discoveries, the Chinese, inventors of the compass, of gunpowder, of printing, of pottery, lacquer and silk, shut themselves away with their gifts and talents in ignorance of forces that were transforming the world—steam power, electricity, mechanical engines, medicines, even germs!

What are the superhuman tasks that China has now set herself in her efforts to leap forward out of a medieval world and enter, in one gigantic stride, a twentieth century world? Unite a people who have a tradition of individualism amounting almost to benign anarchy. Deal simultaneously with communism, banditry, war lords, floods and a Japanese invasion. Educate an illiterate peasantry until it is in a position to partici-

pate in democratic government. Control economic forces so that poverty and starvation are abolished and the people's livelihood assured. Secure a position of equality in the family of nations. Choose from age-old customs those which will preserve the strength and morality of the race, which will combine with a newer social life born of modern conditions.

THE Y.W.C.A. IN CHINA TODAY

Leadership.—The inherent ability of Chinese women, gained through generations of governing large clan-households, finds scope through the Y.W.C.A., which is the woman's movement of China. It is not easy, though. That individualism of the Chinese defies cohesion, and careful organization falls to pieces in one's fingers. That the Y.W.C.A. has succeeded in no small measure was proved when Hu Shih, leading philosopher of this day, asked what contribution the Y.W.C.A. should make to China replied: "Mobilize all Chinese women; you have the power of organization."

From the youngest member of a school girls' club to the president of the National Committee, experience in group work is building habits of cooperation, and is developing leadership.

Lelia Hinkley shows how the newest Association, in Hankow, gives opportunity for women to develop their abilities:

There's a stunning group of Chinese women here, who, being convinced that Hankow needed a Y.W.C.A., organized, made plans, and wrote to the national Y.W.C.A. for help. That's how I happen to be here! Coming to know them and work with them has been real joy. Beginnings are always difficult, and especially just now, when there is so much panic over the Japanese advance in the north. Mushroom patriotic organizations are legion, all raising money for buying aircraft, for sending nurses to the front, for clothing for the soldiers, for hospital supplies, etc. Poor pain-racked China! How can her people think of aught else? Still these women, many of them working in the sewing rooms two and three days a week, have gone ahead, organized their committee, and are attempting to raise funds for the Association.

Students in China.—Basic in Chinese thinking has always been the placing of the scholar at the top of the social scale, and at the helm of the government. The old system of competi-

tive examinations reappears in the new order. Women enter the race, and one has received an appointment as a mayor. Feeling a graver sense of responsibility, therefore, students in China are in a dilemma. Some of their advisers counsel them to wait until their studies are ended before they participate in the affairs of today; others call on them to save their country from ruin, now, without delay.

The student Christian Associations play a big part in stabilizing student thinking. There are seventy-nine student Y.W.C.A. branches whose local programs and conference experiences loose into student thinking a Christian philosophy of life. Because of the urgency these Christian students feel to bring their leadership to bear on life in China today, there is a movement on foot to unite the Y.M.C.A. and Y.W.C.A. student Associations into one Christian student movement. During the summer of 1933 two significant meetings were held, one of the committee to plan for a student movement, and one of the first Y.W.C.A. student assembly of the Third National Convention of the Y.W.C.A.

Student thought is disturbed by many factors such as communism, war, economic exploitation. Christianity is being examined along with many panaceas offered for China's relief. The most effective argument is the effective lives of Chinese and western Christians. They must be more vital, more genuine, than the vital, genuine communists who have so made over the home villages of many of these students.

After an Industrial Day in Shanghai.—A one-wheel barrow stops at the Y.W.C.A. door and six girls tumble off. One of them, Chung Shou Ching, is the industrial secretary at the Y.W.C.A. center in Shanghai. She has been down to the factory conferring with girl leaders who will participate in the first national industrial assembly of the Chinese Y.W.C.A. As she hastens on through the rooms of the center she is moved to marvel at the change in the girls who now so possess it. Here, near a blackboard, a second-year popular education class, having mastered the first thousand characters, now struggles with geography and civics. Over there a giggly bunch of youngsters satisfy their craving for recreation and companionship around a pingpong table. That group in the

far corner, knows Miss Chung, recognizing the intent faces of some of the center's members of longest standing, is discussing labor conditions, and how leadership can be strengthened, continuing the study which has grown out of two week-end conferences for industrial girls.

Miss Chung casts an appraising eye on a group of newcomers sitting in straight rows before a teacher—beginning their first thousand characters. The girls of the center all used to look like that—silent, stiff, heads bowed, shy eyes hidden, hands, feet, skirts, even long braids, still and straight in orthodox deportment. Another group to be awakened and helped to opportunity and responsibility!

Miss Chung herself hurries on to her committee meeting, where some of the center's most mature leaders, some of the city Association board members, and some students will discuss the enforcement of the factory laws in Shanghai. If Shanghai modifies the national government's Factory Act, it will lower the prestige of the government in strictly Chinese cities and open the way for exceptions to the law in Shanghai itself. Through group meetings, newspapers, propaganda, women must protest. In such ways the Y.W.C.A. is widening the fields of its members' responsibility for women in industrial life.

Of Temples, Pilgrims, and the Y.W.C.A.—Writes Lelia Hinkley again:

Irene Dean took me out to the Buddhist temple at Hung Shan, from which food was distributed for the refugee camp of 9000, where the Y.W.C.A. worked during flood days, and where later some 500 widows and children—driftwood of the flood—were housed during the winter and cared for by the Y.W.C.A. The priest welcomed us like old friends. He, by the way, is a graduate of the Peking National University, a recognized scholar of no mean accomplishments, alive to world problems, full of enthusiasm, a tireless worker and a recognized leader in the community; a likable man with a kindly twinkle in his eye.

He told two other visitors who were with us of some of the experiences of the flood days, and spoke in glowing terms of the joy of working with Christians, of their marvelous spirit of unselfish service. He told how the American Y.W.C.A. secretary had carried in her arms to the hospital a sick child in all its dirty rags. "Why," said he, "our own people wouldn't do that! The spirit in which they worked was an inspiration to me." He is a sincere and genuine friend of the Asso-

ciation. How truly a "venture in understanding" and how worth while—the Y.W.C.A.'s working with that group of Buddhist leaders there in Wuchung, in helping to relieve the suffering of the multitudes during the flood days.

It is women who ponder and are anxious, and hold to child-like superstitions. Two little pictures serve to show that the "Christ-gospel" has a releasing plus to add to the religions of the East.

A woman slowly toils on a pilgrimage up the sacred mountain of Tai Shan. Six thousand stone steps for tiny bound feet to climb! A closer look at the small figure reveals a self-contained face, full of the pride and discipline of a distinguished race, the precise dress and neat accessories of a self-respecting family. Why is she impelled to make this hard pilgrimage? Perhaps it is that life lacks some inner satisfaction. Perhaps there is a sense of failure, sin, the insignificance of a human personality. She must add something to her own life, to fulfil it. Contrast Jesus' teaching of the supreme value of human personality; his triumphant faith: "Greater things than these shall ye do," and "Be ye therefore perfect, even as your Father in heaven is perfect."

Stand in the temple doorway and listen as the mellow gong fills the air. A woman stands patiently by. She has paid to have the gong sounded, that the god may be reminded of her need. Fear of the future grips her, helplessness before catastrophe has driven her here for reliance on the supernatural. Contrast, "Not a sparrow falleth to the ground without the Father," "Lo, I am with you alway," and the human relationship expressed by, "Greater love hath no man than this, that a man lay down his life for his friend."

It is the great Christian gospel of the value of human personality that China needs, to add to her fine ethics, to energize her splendid moral character. The Y.W.C.A. through its practical, understanding Chinese secretaries can release its members from binding fears and the dread sense of failure. Picture a crowded corner of the Y.W.C.A. in Hongkong. A group of neighbor women rest their Bibles on the old cook stove, as fingers follow laboriously from character to character. In one

process minds are released from illiteracy and spirits from fears and hatreds. The program of religious education centered around homes, now in the hands of local Associations, was prepared by Miss Gertrude Shao, national religious education secretary of the Y.W.C.A. Women of all types, rich and poor, learned and illiterate, are giving thought to the building of their home life along Christian lines.

Village Rice Fields.—Four rural centers mark the beginning of a significant piece of work for the Y.W.C.A., significant because of China's eighty-five per cent of rural peoples and because program and leadership, to succeed at all, must grow out of rural life, which has yet no conscious leadership. Slowly, without building or equipment, groups of women and girls are achieving a group spirit and a sense of community responsibility. Based on intensive education through thousand-character classes, the centers are beginning to bring a sense of individuality to women.¹¹ They in turn bring to the national Y.W.C.A. a greater sense of a unified movement of all women.

Pearl Pollock has written flashlight pictures of the rural Y.W.C.A.'s as they grow,¹² such as the following:

Li Lao T'ai T'ai is over seventy years old, and, contrary to the rule, is very progressive and open to new ideas. She has always helped us in carrying on work in her own village. She lends us her ancestral temple for our classes and meetings, arranges for the opening of new classes, finds us pupils, using her persuasive powers with the mothers who are uncertain whether or not they want their daughters to study the new ideas, arranges for vaccination campaigns, and generally interprets us to the village folk. She herself likes to stay in a classroom and listen to the instruction. During the telling of a story she sits on the edge of her chair with the eagerness of a child. She tells us: "It is good to have you here doing this work. I am glad that you have come to give the girls a chance."

The Preparatory Committee at Fushan.—Small groups in seven villages met and discussed very thoroughly the

¹¹ See footnote page 32 (beginning of section on China), Mrs. Wang.

¹² For other stories, and a booklet on the rural work of the Y.W.C.A. (free), write to the Womans Press.

accomplishments of the Y.W.C.A. in the first four years, whether they had been worth while and vital and whether there were other needs that the women as an organized group could meet. They realized, with us, that permanent work can be done only when all kinds of women are sympathetic and active. So to make the committee really representative they elected from each group one older mother, one daughter-in-law (who represents a different element, in that, according to custom, she must always come from another village), and an unmarried girl. The first meeting was one of great moment—the beginning for old women of group thinking, the recognition of the daughter-in-law as a real part of the village, the realization by the unmarried girls that this new thing was for them all equally, and the pooling of the experience of them all in the happiest and most cordial way.

Baby Clinics, Playgrounds, Mass Education, Case Work.—Back in 1924 the board of the Peiping Y.W.C.A. organized the first baby clinic, where mothers could bring their children to be weighed and measured. From this start grew the big health center now run by the Peiping Union Medical Center under the Rockefeller Foundation. After this work was taken over, the Y.W.C.A. in another section of the city began an experimental baby-feeding station, using bean-curd milk. Since cow's milk is prohibitive in price, this substitute has been advanced by leading baby specialists.

Because of this success with baby clinics the following recommendation from the Health Department of the national government was made to the Y.W.C.A.:

In the short period of time since its establishment the Young Women's Christian Association has made valuable contributions to many aspects of social reform of this country. It is hereby suggested that the scope of child welfare work as undertaken by the Association be greatly magnified and be made into a nationwide campaign.

That the Y.W.C.A. endorses the sentiments of the government Health Department is proved by the Well Babies' Clinics, which are such worthwhile features of the programs on home life. Weekly clinics, "better babies" contests, exhibitions and Health Weeks have spread from Peiping in the north to Toi Shaan in the far south.

Other pieces of work include supervised playgrounds in Peiping and Canton, bath houses in Nanking, Wusih and Hangchow, health campaigns, physical examinations, vaccination clinics, mothers clubs, employment bureaus, rural and industrial centers, and mass education. In Hongkong the work of the Child Placement Association and the Anti-Slave Girl Society developed out of Y.W.C.A. interest in girls, and another unique piece of work done by the Y.W.C.A. is to administer a fund from the government to reinstate attempted suicide cases, since many hopeless women attempt to drown themselves in the harbor.

The most recent significant venture is that of having a social case worker on the industrial staff in Shanghai. The aim in doing so has been to help to meet the innumerable cases of personal problems which come to secretaries, to study into the resources available for meeting those problems through various existing institution, and to develop a demonstration piece of work which might serve as a training and observation place. Recently the case worker has been interesting some universities in the establishing of social case work courses. She herself is supervising the work of the students.

INTERPRETING WEST TO EAST

The West has sent some of its finest people to the East, and given of the best of its own life. But the West has also given some of its worst. Arrogance and greed have been the two enemies of harmony between East and West.

One night a foreign secretary came home from work. She heard a sudden quarrel begin. A British officer, one of her fellow countrymen, coming home in disgruntled mood, had taken offense at the rickshaw coolie because as usual he begged extra pay. In a rage the officer jumped up and down on the shafts of the rickshaw and smashed them; then, well satisfied, went home to bed.

And what of the coolie? He rented his rickshaw by the day; he could not return it broken; what could he do? He did not know. He could only sit and sob. The British secretary, ashamed of her countryman, went to his apartment and

made him pay for the damage. Such careless arrogance—and the officer might easily have been an American—is rather widespread and turned toward all classes.

The city of Amoy was persuaded to put in electricity by some American "business men," who painted a picture of the safety, convenience and pleasure it would bring. Shops and guilds contributed money. Once it was turned over to the business men they disappeared from sight, never to be heard from again. It was a long time before Amoy could be persuaded to a community spirit again.

The West is being interpreted by arrogance and greed. We must see that it is represented by friendship, fair play and brotherhood.

Hongkong suffered through a long drought, the island reservoirs were dry, people stood all night in long lines waiting for a few buckets of water. The big ships brought water from Shanghai on each trip. The navy planes tried sprinkling kaolin on the clouds—to no avail. Then the rain began: gentle drops on the hillsides, swelling to rivulets, then to streams rushing into the reservoirs, and the drought was ended. So world brotherhood is built up and God's power released, through each individual, until a swelling flood of sentiment creates a world of peace and international cooperation.

*

JAPAN

World-mindedness in the Making.—There is a certain sense of familiarity between the U.S.A. and Japan which springs from the sight of Japan's colorful products on the shelves of our stores, while the U.S.A. floods Japan with automobiles and moving pictures. But there is not much real understanding exchanged, of the peoples of the two lands, their psychology, their drives, their motives.

Whether it is a realization of this lack or the fact that it has counted on its staff Canadian, Australian, English, and American as well as Japanese secretaries, the Tokyo Y.W.C.A. has been a center from which international understanding has

radiated. Tourists have been given an opportunity to see behind the stage curtain into real Japanese life, and have gone home with a lifelong memory of rare kindness and courtesy. The artistic have had doors opened to them so that lessons in flower arrangement, Japanese dancing and painting on silk have revealed to them a kinship in the love of beauty.

And what of the 1200 Japanese girls and women who pass daily across the threshold? In the time of crisis over the Shanghai incident there were six talks within two weeks given by Japanese residents from China and by liberal newspaper men and lawyers who were authorities. Other travelers, both Japanese and foreign, brought their interpretations of world relations to groups of girls and women, on topics such as "How the World Looks at Japan," "The Interests of Germany Today," and "What Women in India Are Doing," given by Mrs. Sondan, a board member of the Y.W.C.A. of India.

Miss Koto Yamamoto, national general secretary of the Y.W.C.A. of Japan, writes: "The visit to Japan of Miss van Asch van Wyck and Miss Niven has been such an inspiration to us all. Our world relationships have much greater meaning to us now since they have been a part of our Y.W.C.A. life, as we have met in conference and in personal conversations with these two 'great and gentle women,' as one of our club girls from Yokohama described them, whom we in Japan have come to love as well as to admire."

THE Y.W.C.A. OF JAPAN

Staffed now almost entirely by nationals, the Y.W.C.A. of Japan is faced with creating for itself a place of leadership within the social life of the nation. How much more comfortable to keep the four camps going, to put on conferences in its own beautiful grounds at Gotemba, to fill classes in commercial schools and cultural courses, to become absorbed in developing the interesting centers, some industrial, some rural, some in bustling business cities like Osaka, some in cosmopolitan ports, and some in culture centers like Kyoto, and not bother with "questions and problems." Japanese leadership will, however, not be content with activities only, even though

it may shrink a little from public participation in solving social problems. At the national convention in November 1933, the Y.W.C.A. will give quiet proof of a thoughtful internationalism, of prolonged study of industrial conditions, and a deep, spiritual power.

Fight Against Industrial Injustice.—A problem which the world vaguely senses but cannot see, is the pressure of the economic situation which has driven Japan to rapid industrialization. In the process, girls have been herded into crowded dormitories, paid sometimes only in food and lodging, and country girls have felt their vigor slip away before the long hours and unhealthful working conditions. Slums, and all of the degradation of life that they imply, have followed industrialization. And even then fear of unemployment and starvation stalk the streets and quell much of the independence which stirs among the industrial workers.

Since 1925 a National Industrial Committee of the Y.W.C.A. has studied conditions and suggested action. They are one of the best informed groups in Japan. Through work with industrial girls in all local Associations the Y.W.C.A. keeps in close touch with conditions. Meetings with government officials, with employers and dormitory matrons, study groups for students, and interpretation to the general public have been a part of a steady, consistent attempt to create an intelligent interest and understanding of industrial standards. The following statement was adopted by the membership at the annual meeting of the Tokyo Y.W.C.A. (rough literal translation from Japanese):

We resolve that as members of the Christian Woman's Movement, we members of the Tokyo Y.W.C.A. shall endeavor to uphold the teaching and life-example of Jesus Christ. We will try to make righteousness prevail in society and will take our part in social and world activities and will work to establish peace on earth.

Contributing to the Thought-Life of Girls.—If one plays that game called "words," telling the image that rises in her mind when a given word is spoken, "Japan" would bring to most people's mind a kimono clad girl, perhaps complete with parasol and cherry blossoms. And as one travels in

Japan one is conscious of girls everywhere, the scholarly student marked by the heavy pleated skirt over her kimono, the slips of school girls who flock on the trains at every small town, the bus attendants in astonishing "bell-hop" uniforms, the trams full, the streets full, going to factory, office, school and university.

Young returned students rejoicing in a college reunion at the Kyoto Hotel have problems of adjustment to make between habits and ideals learned in the West and conservative traditions of the East. But the problem of adjustment is not unique to them alone, it is the common problem of youth. Youth is radical, idealistic, impatient to change the world. Home has no answer but the old traditional obedience, schools fear the control of government, eastern religions do not offer guidance on such new problems, and Christians are few and very busy.

It is the opportunity of the departments of the Y.W.C.A. which touch each different group to contribute to the thought-life of girls, helping to clear confusion and set some goals of living.

A high school girl writes from the Nogiri camp:

Nowadays most of us are not sound mentally and bodily. We are fed up with civilization and long for the natural life. Amid the nerve-racking noises and the bustlings of the crowds, we are turned into human machines which promote the life of a great city itself. Our minds involuntarily separate from God, and once in a while when we realize how far we are from Him, we do not know what to do with ourselves.

We must escape from the flood of illumination and the crazy sound of jazz and silly laughter, and gather around the campfire and listen to the sound of the nightingale and watch with keen interest the grandeurs of nature, to regain sound body and soul.

Business girls and professional women, so new at their jobs and so absorbed, yet thinking in wider terms than their own lives, wrote the following declaration:

We, members of the Business Girls' Department, having full consciousness of our responsibilities as individuals of society, determine to act accordingly, and to cooperate for bettering family, social and economic conditions, and to help bring more happiness to the world.

In order to work out these ideas they decided upon the following definite plans: to make a survey of the cost of living and salaries of business girls, to organize a training course for business girls for study of social problems, and to study and organize a cooperative shop. They have continued work along these lines since that time, and have made considerable progress.

A girl in Kyoto who was once a very active club girl, then a club leader, afterward serving as a member of the board, said: "The influence of the Y.W.C.A. does not stop only in me. I am sure that I can be of service to many people, and the spirit of the Y.W.C.A. will spread out more broadly year by year." So the responsibility and joy of leadership grow and catch fire.

A Chinese leader of a student Good Will Tour wrote to the Japanese students of the Y.W.C.A.:

Our Chinese students still have a warm place in their hearts for their Japanese friends. They know that there are splendid peace people in Japan and that the fight against militarism is a world-wide fight and that the way of peace will come not by governments but personal fellowship and friendship. Thanks again for your help.

The relationships between women of nations in the stress of a great struggle are tested to the tension point—either broken or made. They are being made through the generation of understanding and friendship which the Association makes possible for the women of the countries of the East. As a thought-movement the Y.W.C.A. is deepening its roots in the eastern world. It seems as if it *might have been timed* just for this particular moment.

*

INDIA

The East a New World.—Flashes of change are bringing us into a realization that the East is a new world. Changes that are opening up educational opportunities, changes in social system—from the old system of the East to the new system of the West. In India they formerly stepped from childhood into an early marriage. There is less of that highly protective atmosphere. Though there was a charm, a leisure, a sense of remoteness, there was also a sense of handicap. Those social handicaps are passing. These changes are bringing women out of that narrow world into a wider outlook on world affairs.

An Indian woman—for many years the head of the W.C.T.U.—has said: “The miracle of change is the release of personality of the eastern woman. Indian women thought that because they were born women they were born without a brain... The miracle of change is not the miracle of transportation, modern trends, science, and so on; it is a miracle of a changing attitude to womanhood.”

For eastern women there is a self-realization, a realization of power. They see that they are personalities and that they have responsibility. There is a decided consciousness of change. When asked if there is a change, the answer is, “Oh yes, there is a great change. We are moving around more freely, we can go to see our friends when we choose; we must still be veiled but we can go as we choose.”

Barriers have been let down. One girl asked, “What have we to do with caste? We belong to the future.” There is a new feeling of desire for spiritual fellowship. Youth is turning away from the narrow divisions of religious thought. There is a new sense of world relationships—of wanting the contact with the West.

THE Y.W.C.A. IN INDIA

Jean Begg, national general secretary of the Y.W.C.A. of India,¹³ writes:

I have come back from this three weeks' tour, which covered a wide diversity of experiences, with many impressions. A ruthless pushing forward of the women of India into realms of experience in which western women are yet only in the beginnings. The women are fearless, and determined, and almost devoid of that feeling of diffidence or inferiority that so hampers the leadership of the women of the West. We have to be up and doing, if we are to keep pace with our Indian sisters. Another impression has been the expectancy of the Christian community for some new manifestation of God's purpose for us Christians in India. There is in every place a great longing for a revelation of Christ and a way in which to find Him.

It is impossible to give all my impressions, but of this I am sure, that never before in the history of the Y.W.C.A. of India has there come to it such a chance to show initiative in pointing the way towards

¹³ Miss Begg is sent out to India by the Y.W.C.A. of Australia.

standards of living and conduct which all may follow and ultimately find Christ.

The Y.W.C.A. of India, Burma and Ceylon is the only Christian women's movement for all India, and has therefore a distinct contribution to make to the life of India today because of its international character and its equipment for service to women of all communities, especially the younger generation and, in particular, the Indian girl student and the Anglo-Indian business girl.

The Association has ninety-one branches, with 6716 members, of whom 4173 are Indian, Burmese or Singalese; 1819 Burgher, Anglo-Indian or Domiciled European; and the remainder women who do not come under these two general categories (the majority British). This membership is divided into general, student, junior.

The Y.W.C.A. of India, Burma and Ceylon is administered by an International Committee of thirty members, of whom 13 are Indian, 2 Anglo-Indian, 4 American, 2 Australian and 9 British. There is an employed staff of 54 secretaries, of whom there are 19 Indian, Burmese, Burgher or Anglo-Indian, 8 Domiciled European, 1 Danish, 2 New Zealand, 4 Australian, 3 Canadian, 12 British and 5 American. Thirty-five out of the 54 are supported in India, Burma and Ceylon.

In common with all Christian organizations the Y.W.C.A. is faced with the problem of reduction in staff and program just when the need is greatest. It is a movement that possesses the spiritual heritage of Christendom but is unhampered by its ecclesiastical cleavages, therefore the Association is in an ideal position in India today, for it can give a great impetus to the movement for Christian unity, because its hands are not tied.

The Association is an organization which can be, and is, of continuous service to the women of India as they emerge from purdah, and take their place as responsible women citizens. At this time when unrest, suspicion and hostility are rife in India, there is need for the wholesome, understanding friendship and fellowship which the Association fosters and shares.

The Y.W.C.A. in India is trusted and is an inspiration to women of all communities who are interested in the welfare of their country. It has a large influence, through its student branch, in guiding the thinking of the ever-growing group of educated Indian women. The Association is the only women's organization which provides social life and an opportunity for education in citizenship for business girls with various life experiences, who belong mostly to the Anglo-Indian community.

The Tenth Quadrennial Conference of India.—Over one hundred delegates from thirty-two branches, the student Y.W.C.A. and junior membership, with special guests, assembled at Anandagiri, the Y.W.C.A. summer school, and faced the task of planning for the future of the movement in India, Burma and Ceylon. It was a courageous and daring conference. Even the older members caught the spirit of adventure and of pioneering. Perhaps there has never been a conference before which so truly pulsed with the rich and varied life and interests that go to make up an Association. The very diversity of age, of spiritual development, and of the lively interests of the delegates made their contribution of inestimable value when decisions had to be made.

The Associations of the U.S.A., facing a serious budget reduction, have been compelled to withdraw their direct cooperation with India which has existed since 1897. India has the help of Australia, New Zealand, Canada and Great Britain, while there are countries which rely on the U.S.A. alone.

Emerson has said, "Bad times have a specific value. These are occasions a good learner would not miss." Indian leaders are proving themselves "good learners," as the spirit of the quadrennial shows. Already Indian secretaries are stepping forward to replace Eva Terry in Bombay, Benedicte Wilhjelm in Rangoon, and Ruth Cowdrey (on furlough) in Madras.

While emphasizing indigenous leadership the conference recommended that the invaluable international links should be preserved either by loan of personnel from overseas countries or by interchange of secretaries.

A Fusing of Gifts.—The West has given to the East a concept. The West stands as a symbol of efficiency and organization. It does not stand as a symbol of a spiritual world.

If West and East can fuse their gifts, and so bring to the new world-order a sense of the deep, inward bases of the things of the spirit, then there is no question of the future relationship of the East and West. The reorientation of our attitude toward the East rests on that. We cannot think in terms of bound feet but in terms of unbound minds; not in terms of women who have no sense of personality but in terms of women who have the gift of sharing and the gift of friendship, and who have that sense of spiritual values which we may use together in bringing a new world order.

*

THE PHILIPPINES

Island Conditions and Traditions.—The Islands are a half-way station in the China Sea. India and the flock of islands that cluster around her are at the south; China and Japan on the north. Long before the Spanish conquistadores stopped at their doors, the Islanders were a mixed people, partly Malayan, partly oriental, partly Negrito. Today five distinct racial groups live in the Islands, each with its own heritage of mores and language.¹⁴ The problem of political unity gives pause to some of the most genuine Filipino advocates of independence.

Every agency which can contribute toward an experience of cooperation is needed, and a challenging task for the Y.W.C.A. lies ahead. With only seven years of life in Manila, it has achieved a surprising vitality, but not strength enough as yet to begin to spread out into the provinces and touch the life of the diverse groups who make up the Islands. However, as students and physical education graduates go back to their homes, they are beginning to request Y.W.C.A. work in their schools and villages. This demand is growing more and more insistent, because these young leaders are realizing the value

¹⁴ The five groups are the Moros (Mohammedans), the Igorotes in the Luzon mountain district, the Negritos or aborigines, the Orientals from neighboring countries, and the Filipinos, plains people who had the greatest contact with Spanish culture.

of a group experience as training in the cooperative process which must come in the Islands. The Y.W.C.A. has a significant future before it as soon as Filipino leadership and support have gained strength and experience.

An interesting heritage of the mingling of cultures and religions can be traced through existing traditions and institutions. A Filipino's own summary of the contributions made by each infiltration from outside is as follows:

From the Indonesian—Dry farming
From the Mongoloids—Irrigation
From the Hindus—Letters
From the Arabians—Mohammedanism and metal work
From the Chinese—Commerce and oriental culture
From the Spanish—Christianity and Latin culture
From the Americans—Education and democracy

The future task of the Filipino Y.W.C.A. is to create a program out of this rich cultural life. If America's contribution is education and democracy, what more fitting movement could the United States share than one committed to the philosophy of individual growth through participation in a creative group experience, and an educational process continuing "in ever-widening circles"?

EVOLVING A Y.W.C.A. PROGRAM TO MEET NEEDS

The Y.W.C.A. of Manila is moving swiftly past the problems which face a beginning Association, such as enlisting a board, securing a staff, and demonstrating a program. It is facing those deeper problems of having its place and philosophy challenged in the community, of winning financial support from a big enough proportion of the community. Increasingly it is succeeding in proving its value to more groups of women and girls. Increasing Filipino leadership on board and staff are influencing the program trend.

Filipino Girl Reserves.—A full program of activities in the Girl Reserve Department is stimulating interest in such character-building clubs, so that the contagion leads to requests

for more clubs than can be handled. Leaders' training courses are valuable to all kinds of workers.

There is a special Girl Reserve club for Chinese girls in their own neighborhood and a "swim time" at the Y.M.C.A. Leadership is being sought for Japanese Girl Reserve work. For convenience they have their own groups, adding their unique contribution to joint gatherings of all Manila Girl Reserves. Ceremonials, festivals, World Fellowship Week and camp draw the twelve Girl Reserve clubs together periodically. A Boy Scout Troup from McKinley High School near Manila planned a camping trip. To their dismay the girls of the school insisted on having a share. When the campers assembled, sure enough, there were the girls. In desperation the Scout Master called for help from the nearest Girl Reserve adviser in Manila, who took charge and gave the girls a good camping experience. Now the question is, do the girls get a Girl Reserve club in their school? They are one of many groups outside Manila requesting Y.W.C.A. work.

Health Emphasis with Girls in Manila.—Health education is a field for pioneer work. Filipino girls lack a physical robustness essential to the energetic life of today. It is hard to find girls with enough physical strength to train as physical directors. The Y.W.C.A. department serves large numbers of girls, some for individual health and recreation, some getting normal training as teachers and nurses. A completely new development for girls is camping.

Building an Association from Within.—There is no test of loyalty like a finance campaign. Accustomed to almsgiving, or to lotteries and entertainments to raise funds, it is not surprising that members of the board should shrink from personally soliciting funds. Yet the last campaign, in July 1933, served not only to raise the largest budget yet achieved but also created a magnificent spirit of solidarity throughout each unit of the Association.

For three weeks the soliciting went on, and who can know the moments of hesitation on doorsteps, the sense of inadequacy of many of the new campaigners? A very real sense of responsibility kept them going, for had they not been told that the Associations of the United States had chosen to keep up

their cooperation in Manila although a drastic budget cut made it necessary to withdraw in some other countries? They must justify such faith—and they did! One hundred women worked on the teams, and on the final day more than the required amount had been raised. Who can measure the comradeship that grew out of the weekly report meetings, or the value of achievement in building leadership? The solicitors were divided into teams, under the theme “Sail On,” which had won such acclaim earlier in the year in a big international pageant. Some such device was necessary to let the workers see the results of their concerted attack. Each team was the crew of a tender to supply the good ship Y.W.C.A. with fuel, passengers and cargo (funds, members and goodwill). The winning crew was unique. The captain, a veteran campaigner, chose to make her team an international one, and named her tender “Comrade-ship.” Her team included the wife of the Japanese consul, the wife of the leading Chinese banker, the wife of a Spanish judge, the wife of an American insurance executive, and several prominent Filipino ladies. The business girls had a crew for “Partner-ship,” and the Girl Reserves a crew for “Scholar-ship.”

Filipino Business Girls.—The Escolta in Manila is the busy main street. It presents the usual picturesque medley of the Orient. The observer with a Y.W.C.A. turn of mind would watch for business women, and see them thread their way through the crowd, some in the lovely costume of the Islands, colorful pineapple fiber cloth, gauzy, like butterfly wings, and with a tiny pointed train, others in the usual business dress of the rest of the world. Everything in the business world is open to women—if they have the ability. It is only the occasional woman, as yet, who has achieved distinction like Mrs. Josefa Martinez, president of the Y.W.C.A., who has been successfully a teacher, a social worker, a political appointee on the Board of Public Welfare.

Business women have been a part of all Y.W.C.A. activities since the start, and have also had their own club activities. It was a great disappointment to them when the decision was made this year to move the Y.W.C.A. headquarters away from the Escolta. During the two hours of scorching noontime the Y.W.C.A. had been their rendezvous, for lunch and a siesta.

As a result of the splendid finance campaign they again have their rendezvous on the Escolta. A merchant, attracted by the idea of a business girls' center as presented by some of the workers, offered a large airy room, admirably suited for such needs as recreation, lunch and rest. A part-time worker was secured and the center opened in August.

Filipino Students.—Trinidad Alampay, student secretary of the Y.W.C.A. in Manila, writes: "Before I describe the development of the student work I should like to put down in writing the throbs and thrills of a student secretary under training. I could never overcome the thrill of knowing that ahead of me—of this very recent college graduate—was a responsibility to be shouldered, a challenge to be met, and a goal to be achieved. The thought of being able to work with young people—studying their problems, understanding their needs, learning from them and improving myself through associating with them—gave me an urge to 'carry on' in spite of the difficulties, and an assurance that I would be happy in my very first job. And this assurance of happiness has been magnified by having known that the Y.W.C.A. possesses that something which influences one for good—that indefinable thing that promotes growth."

And well she might thrill at her opportunity! Thousands of students flock to the universities and training schools of Manila, eager for training to serve their beloved Islands, and ambitious for a place in the sun for themselves. Volatile, impressionable, talented and courageous they need the guidance of experience—a big task for young Trinidad. It stirs one to think of her saying, "Like Miss Grace Dodge we can dream dreams, leaving the results to Him who knows and guides," because it brings the realization that it is a heritage of Y.W.C.A. experience and vision that makes it possible for young Trinidad to attempt a program for students in the Philippines. The piled-up resources of a movement flow into her hands through the Association. Dreams are the stuff from which actualities grow, and one sees the future Y.W.C.A. of the Philippines stretched out over the Islands, bringing women and girls together in an increasing unity.

MEXICO

Mexico Today.—Scattered from Mexico City out to the peninsula of Yucatan one finds pyramids as old as those of Egypt, mute testimonials of a Maya and a Toltec civilization that were already long flourishing at the beginning of the Christian Era; civilizations which accomplished wonders in architecture, astronomy and science, which had well-defined systems of medicine and hygiene, a highly developed language and literature, and a craftsmanship organized into guilds and at extraordinary levels in gold and silver metal work, pottery, textiles, work in fur and feathers, and wood carving.

To understand present-day Mexico one must understand that this old Indian side of Mexican life, always in the background, is now more and more taking a significant place. The year 1917 was a turning point in Mexican history, sounding the doom of the old feudal system. The charming, leisurely, luxurious life on the “*hacienda*” or estate is gradually giving way as the new laws calling for the distribution of land to the Indian villages are carried out. The leadership of the old Spanish families is likewise giving way to the larger middle class and workers’ groups, predominantly Indian.

A great patriotic stirring has caused a remarkable advance in education and in the field of social welfare. The up-to-date departments of the government are working on such great problems as public and rural schools, poverty, and labor legislation. The struggle for religious independence is well known. Women have taken their part in the social revolution. They have been conscientious and enthusiastic in their first ventures into the social field, but they have lacked trained leadership and have needed to know more of the experience of women in other countries.

THE Y.W.C.A. IN MEXICO CITY

This need of women for leadership and for experience is directly in the field of the Y.W.C.A. Today the job is but barely begun, so slowly is leadership built up and sustained. Work was started in Mexico City as a demonstration center,

so that from it the new principle of a woman's Christian movement working for "abundant life" for all girls and women might spread to other towns and cities. Requests for help in work with girls have come from Puebla, Mazatlan, Suarez, San Antonio, Mexicali and Monterey, and invitations have gone to them to attend training conferences in Mexico City.

Although this pioneer problem of developing leadership is great, results are evident. The Board of Directors of Mexico City, made up in large part of professional women, is a signally responsible group, and is much interested to have the Association truly Mexican in character.

The advent of Señorita Guadalupe Ramirez as president of the Y.W.C.A. marked a decided advance for the Association. She brings just the kind of Mexican leadership most needed, culture, position and exceptional education in Mexico and the United States. Under her leadership board and staff have become more Mexican, and have assumed a most responsible attitude toward the evolving program in Mexico City.

Activities.—The membership in the Mexico City Y.W.C.A. is more of a unit than we are accustomed to think of in this country. Celebrations at Christmas and other holidays, fiestas and frequent outings gather a group of old and young together for inspiration and fellowship. Problems of livelihood and training weigh heavily in these days of depression. Classes of all kinds try to meet the need for business training, English, home-making, and also for further training for servants. Craft work for the unemployed seeks to fill the hours with handiwork which may be sold.

Sue Perry¹⁵ writes: "We expected to have to take on a man as engineer or superintendent of the building, to act as machinist, etc. But in the discussion the idea was suggested of taking on a woman for this job. A Mexican girl of about twenty-seven years, Concepcion Volpi, a Mexican but of Italian

¹⁵ Miss Perry is the general secretary, going to Mexico after a successful term in South America. She understands the Latin temperament and language. She has a gift for work with individuals, with the result that the Association is pervaded by a friendly, wholesome attitude toward life. The personal problems facing Mexican girls today are enormous, and make Miss Perry's contribution particularly valuable.

family, who has been living in the residence of the Association for almost a year, is very much interested in the place and will I think be just what we need. She is studying with the engineer of construction the installation and functioning of the filters, chlorinator, pumps, washing-machine, extractor, etc., and with a chemist is learning how to make a test of the water in the pool each day. She will have a peon to help her with heavy lifting, putting coal into the boilers, cleaning, etc. This will be the first time in Mexico that a girl has undertaken such a job, but it is the day of new things everywhere."

A camp at Cuernavaca, which was partly a gift to the Association, includes a house with recreation hall and dining room combined, a kitchen, a wide veranda, and tents for dormitories. It is in a beautiful mountain spot, near a private swimming pool that has been offered for camp use. It is an ideal spot for the development of that *esprit de corps* which Associations wish always to engender and is a decided health asset for business girls, students and school girls.

The New Physical Education Unit.—The Y.W.C.A. of Mexico City is entering into an increasing field of usefulness with the completion of a new unit for physical education. This unit is a three-story annex supplementing the old Spanish building which has been housing hostel, gymnasium, tea room, clubs, classes and offices. The whole unit covers a city block and makes a very adequate plant for Y.W.C.A. activities, as the older building has a delightful Spanish atmosphere and dignified appearance.

The new physical education unit is a legacy from Olivia Phelps Stokes. It was formally opened in July 1933. The gymnasium has a good-sized stage which can be used for large meetings and dramatic performances. There are also a swimming pool, a beauty parlor, and a club room in the building. The swimming pool is built according to measurement required for training for the Olympic Games, and is the first pool for women in the country. The beauty parlor was included as an income producing feature.

OUR COOPERATION WITH MEXICO

The Foreign Division of the National Board in the U.S.A., faced with the problem of making cuts in its foreign work, decided that the work in Mexico must be maintained, at least at its present level. Mexico is our closest neighbor and the relationship the Y.W.C.A. has established there is a very valuable one. Rapport between the women of the two countries is another link in understanding, and so in a better relationship with the United States.

As we think of the Association in Mexico, let us think of a beautiful building, given by a woman who believed in Mexican women, of a happy fellowship, and of a great opportunity. Life is just opening up for women as a whole. The great task of community building lies before them. When we of the United States give our aid, we are carrying forward a thriving, vital piece of work, vital for women who have a great task of social organization to do in their communities, and vital to youth. Is youth to have an outlet in wholesome expression and ambition, or are the "china poblana" (ranch girl) and the caballero of the country, the student, the young secretary, the coffee packers of the city and their "novios" (boy friends) to seek for life and adventure with none to guide? Youth offers a challenge we understand; the Y.W.C.A. offers a way of neighborly cooperation.



THE COUNTRIES OF SOUTH AMERICA

South American Peoples.—A speaker in an international meeting in Geneva referred to flags of a number of countries as, "Turkey, India, China, Mexico, Japan and *South America*." The representative of South America was amazed. Why? Because the South American continent has ten distinct nationalistic republics, besides the Guianas. The speaker might as correctly have referred to the flag of Italy as the flag of Europe, but imagine the feelings of French, Germans or Scandinavians! This common error springs from the fact that there is a common religious heritage, and many of the customs are based

on Spanish or Portuguese culture. There are, however, fundamental differences in the character of the peoples as well as in their civilizations and cultures.

Brazil is characterized by the interesting spread of racial groups—Indians in the interior, Negroes in the center, Germans, a large Italian population, and along the Amazon perhaps the largest single Japanese colony in the world. Although the racial problems and possibilities could be tremendous, one finds a mutual respect and willingness to grant opportunity to all.

Argentina, like the United States, is a composite of nationalities. The Association never numbers less than twenty-five nationalities among its members. Although Spanish is the predominant language, as one circles through the promenades one is apt to hear most of the European languages. Through three or four generations of life in the country nationality groups have held together, creating a somewhat exclusive air in the social life of the city. Many girls are equally at ease in several languages, and can slide in and out of French, German, English and Spanish songs at a club meeting.

Chile is the most Caucasian country of the western hemisphere, and Uruguay is a compact little state, with half the population living in its capital city of Montevideo. There is an interesting semi-socialist form of government operation for hotels, railroads, etc. Education is progressive, and cultural opportunity much prized. While women have economic opportunities, the psychology of protection by the family still holds girls in most of the old molds of behavior.

Problems That Confront the Y.W.C.A.—As Association leaders face the situation in South America today, what are some of the questions they must consider? They might include: disquiet in several countries because of a revolutionary political spirit; the task of uniting diverse groups into one fellowship; an economic situation such as is caused by the low price of coffee in Brazil, which depresses the standard of living and keeps girls on low wages; a changing social life which breaks down old traditions and has no standards for the new; the place of an interconfessional Christian organization in a Latin country; ways to change the psychology of financial support from reliance on church and government, supplemented

by desultory almsgiving, or on money-raising schemes like lotteries, bazaars and entertainments, to one more self-reliant and secure; then, and finally, and most critical, the need for a stronger leadership, both staff and volunteer. Illustrating that last point—in one Association from which the local American secretary had to be withdrawn, no one board member has been willing to face the responsibility of being president of the Association, so each in turn serves for a month.

Leadership in the Association.—In spite of the inherent slowness of creating leadership, each country has produced several talented leaders. Madame Mesquita, vice-president of the Y.W.C.A. in Brazil, keen and alert to all that affects Brazilian people, has become an influence in the various social and civic movements which are developing in the community. Señorita Adriana F. de Oliva, the first woman lawyer to plead a case in Chilean courts, gave up this law career to become the first Chilean general secretary in Santiago. Señora Gucovsky, a prominent Argentine educator, has found through the Y.W.C.A. an opportunity for the promotion of international peace, and education on social questions affecting the life of the country. She has toured the continent, urging the cause of peace. Dr. Alicia Armond Urgon, vice-president of the Y.W.C.A. and an eminent Uruguayan physician, is drawing into the Montevideo Association women from all groups in the city, emphasizing especially health education.

Buenos Aires has become a training center for the continent. Secretaries and volunteers stay for a period of months to observe the work and carry on courses of study under Clara Roe, the general secretary. This is a new adjustment, to take the place of travel in and out of Associations by a continental secretary.

Girls in Business, in School, and at Home.—And what are girls like in these countries? Different, of course, in each one, and in each one fundamentally alike. Brazil, where they speak Portuguese, is a tropical country. Girls have progressed more slowly, perhaps, toward that goal of freedom which they see enshrined in American moving pictures! On the surface they may seem very modern; the beaches of Rio, that used to lie deserted in the sun, are now colorful with the gay beach

pajamas and swimming suits of a sunburned youth. But this modernity tends to spread surfacewise rather than penetrate to any depth with the convent-bred girl and the young men whose ideas about women remain quite traditional. This makes the Y.W.C.A.'s renting of quarters in the Y.M.C.A. building an interesting move. Although the organizations will be quite separate, it opens up opportunity for an interesting contribution to the social life of both groups.

In all countries there is a strengthening of a middle class. The Y.W.C.A. is playing a part in welding together this growing group and the older levels of society. As girls go into business from both groups they miss the protective atmosphere of home. Proud of a position of responsibility in the business world, they yet welcome a chance to relax in the home atmosphere of the Y.W.C.A. and drop off guard. Thus the Y.W.C.A., a link between business and home, is carrying some of the home atmosphere out into the busy business section.

Girls' councils, particularly in Chile, are playing a definite part in Association leadership. Policy questions which influence the trend of Association life are discussed by representatives of all groups. Such questions as card playing and dancing in the Association building sometimes threaten the Association unity. The councils help to integrate youth and maturity.

Announce a cultural series, or a concert tea, and see the immediate enthusiastic response! A series of three lectures on Dickens was one of the most popular program events of one Association. This is but a reflection of life in South America, where appreciation of music and literature is widespread among all groups. The most enjoyable time of year is the opera season, from May to August, just when the season is over on the northern continent.

The Students' World.—The oldest universities of the Americas are at Cordoba, Argentina, and San Marcos in Lima, Peru. One reason why students play such a part in revolutions and lead in strikes is perhaps because their professors and universities are not so removed from present-day affairs as in the U.S.A. It is a quite common thing for students to go on strike in order to attain some goal of social advancement, like needed labor laws.

Through its touch with students in its hostels and clubs, the Y.W.C.A. has a great interest in student influence in the country. One of the outstanding pieces of work is the annual joint conference of Y.M.C.A. and Y.W.C.A. delegates from all South American countries at Piriapolis, Uruguay.¹⁶ This conferring process is molding an international and intergroup consciousness. Especially among normal school teachers it is of value, to give them a sense of responsibility for the community beyond the school room.

Health Education.—The camps of the Y.W.C.A. have been a pioneer piece of work and a really new "contribution." One young secretary has written: "I had a strong prejudice against German people until I lived with three fine German girls at camp. Now I can never have a prejudice against any nation again, because of what that revealed to me." Other groups have taken up the camp idea, so that under-privileged children, industrial workers and school groups have their camps. Normal teachers have also begun banding themselves together for short camp periods.

In Valparaíso last year the physical director had a class of teachers, the Province providing all the equipment. This class began with seven and ended with seventy teachers. The influence of such classes is far-reaching, and similar situations have been met in Santiago, Chile, and in Buenos Aires, Argentina, where the North American physical director of the Y.W.C.A. is on the National Committee of Physical Education.

The Peace Circle of Buenos Aires, Argentina.—Lacking a Cause and Cure of War Conference to stimulate peace interests, members of the Y.W.C.A. in Buenos Aires have organized a Peace Circle. Its influence has already been felt across national borders. As the A.B.C.-Peru group struggled to find solutions for the warring nations of the continent, the Peace Circle was writing to the women of other countries of the continent, to promote peace. Señora Gucovsky's trips to Chile and Uruguay did much to unite sentiment behind the peace cause. The president of the Peace Circle, Señorita Lili Kelly, was sent as a delegate to the meeting of the Council of

¹⁶ For an account of South American student interest in peace, see the *Womans Press*, May 1933, under "News from Other Countries."

Women in Chicago. This group has also stimulated an interest among women in the Disarmament Conference and secured the signatures of many of the leading women's organizations to a message to the Disarmament Conference.

Women as Interpreters.—This "associating process," crossing the borders in South America and spreading north and south between continents, is a new thing in the lives of women. The Y.W.C.A. as an international fellowship and a Christian organization that cuts across ecclesiastical lines, may yet serve to bind north and south together in a new unity on this hemisphere.

From Santiago Alice Trumbull, president of the Y.W.C.A. there, writes to the National Board, on receiving news of the budget cut which means, perhaps, a premature assigning of responsibility to a Chilean general secretary:

It is the deep Christian ideal that motivates all your efforts which alone explains the gift of giving as you have done it. That alone is a great practical lesson, apart from the consecrated lives of secretaries who have been here that we will cherish as stimuli to carry on. It seems to me now a great responsibility. God grant that we may be given the strength and wisdom to find a way to carry on the message of the source of life abundant as we can have it in the Master, which the Y.W.C.A. proves in its methods. The youth of South America need this very thing; all the world needs it. May God increase the individuals who may find and live abundantly.

*

LATVIA AND ESTONIA

An Interracial Membership.—The Y.W.C.A.'s genius has been put to the test in the two Baltic countries of Latvia and Estonia. Born of the war, in a contested area over which boundary lines have swung back and forth for generations, and made up of people of three major nationality groups and many minorities, the Y.W.C.A. has succeeded in welding together in both countries a national organization, with a program for all the usual membership groups. Russians, Letts, Germans and many others have had a share in this.

The greatest foe to the complete success of the two national

movements is the lack of financial resources of the region. The Y.W.C.A. of the United States will give up its direct co-operation at the end of 1933, except for a small grant to Latvia. The interest created will, however, live on in America through the contacts established, and the way will be open for training in America of leadership from the Baltics, and for short-time services of American secretaries, such as the summer training course for Estonian and Latvian leaders given by Lois Diehl of the national staff, at the Estonian camp in the summer of 1933.

Because of this need to draw together a membership made up of many nationalities, the camp and conference idea thrives in the Baltic states. Days of association and nights of comradeship dispel differences and bind all into one group. For this reason Estonia has put its last nest egg, the last of the program grant from the United States, into camp property. The summer schedule for 1933 included a Girl Reserve conference, a membership conference, a month of camp, a summer school and a secretarial institute. Miss Elfriede Kirschbaum, national general secretary, writes: "In the midst of our conferences we do not have time to think of our material difficulties; it is our spiritual leave of absence now."

